

SPRINGFIELD

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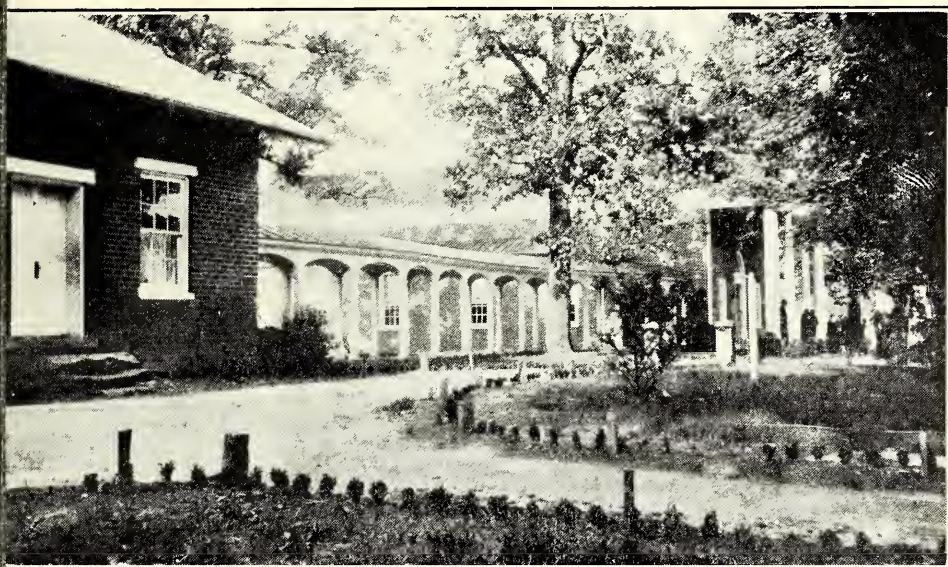
GIFT

SPRINGFIELD

1773 - 1940

A History of the Establishment and Growth of the Springfield Monthly Meeting of Friends

By SARA RICHARDSON HAWORTH



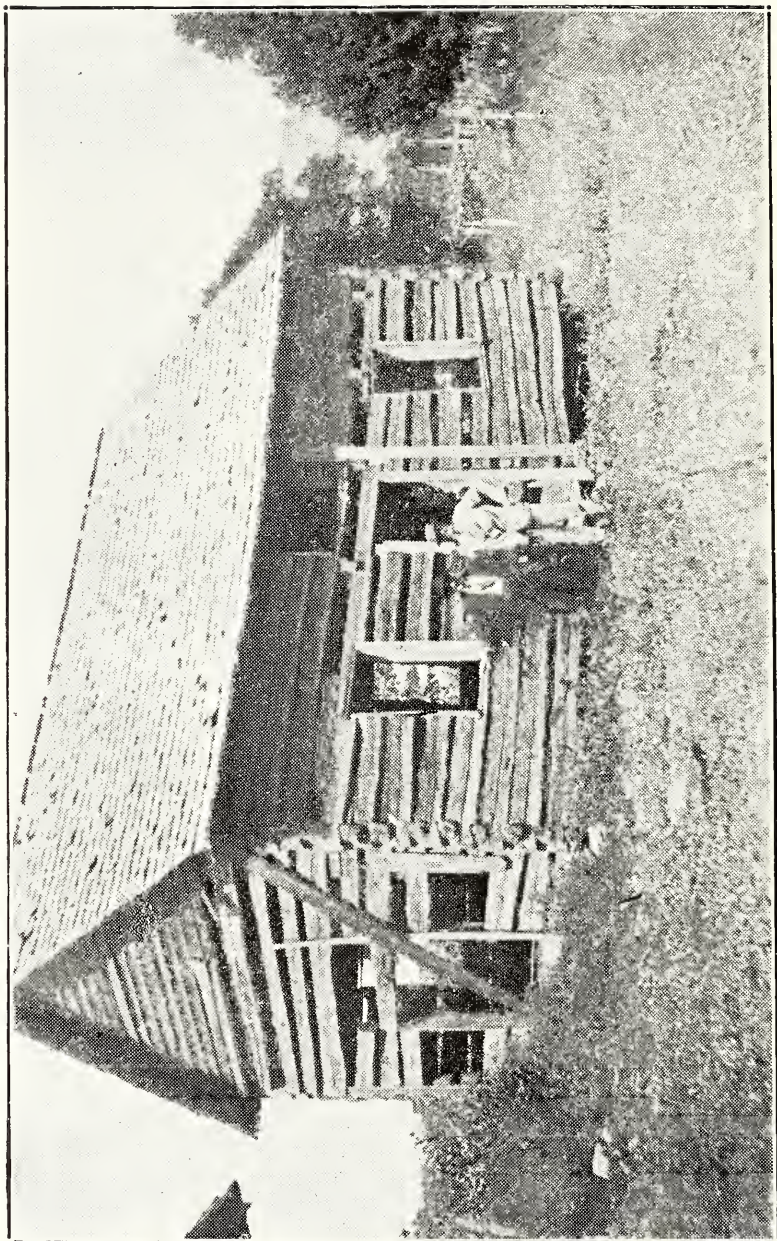
Colonnade connecting third and fourth meeting houses

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Original log school house. First community school, about 1775.
 $\frac{3}{4}$ mile east of Springfield

Dedication

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Dedicated to my children, John Richardson, Sara ElDora, William Blair, Chester Carl, Margaret English, who are the eighth generation from many of the original members of the Springfield Monthly Meeting, with the hope that they and others of this and future generations may maintain the faith and courage of their ancestors and carry on the work and traditions of SPRINGFIELD.



Third meeting house, erected 1858
Now Museum of Old Domestic Art



Memorial Gate at entrance to Springfield Memorial Meeting House,
given by descendants of George Haworth, emigrant to America with
Wm. Penn, 1699

Preface



IT IS hardly a figure of speech to say that Guilford College was "set off" by Springfield Meeting. The college owes its origin to the strong concern of North Carolina Friends over the state of education among them, and this concern was a great conviction with Nathan Hunt, a leading member at Springfield. When, in 1830, the Yearly Meeting began working toward the establishment of a boarding school, he was a "prime mover"—he spoke in its behalf, he solicited funds in New England, Pennsylvania, and in England, and he saw visions that assured him that the "beginning was in pure wisdom."

Many strong families helped to build New Garden: the Hunts, the Mendenhalls, the Stuarts, the Henleys, the Newlins, the Nixons, the Picketts, and others, yet of them all it was the Hunts of Springfield which had the most enduring influence in the early days, for in succession, three of the children of Nathan Hunt served as matron and as superintendent.

A fourth member of Springfield Meeting served during the desolate years of war. John Carter and his wife returned from a visit to Kansas in 1864 and remained in North Carolina to carry the responsibility of the boarding school for three years, then Jonathan and Elizabeth Cox resumed it. Nereus Mendenhall was the principal teacher during these years.

Members of Springfield Meeting have been deeply interested in this institution from the day in 1834 when Jeremiah Pickett helped to obtain the charter from the legislature until the present. In critical periods they have been its present stay. First in the opening days, next in the time of war, and later in reconstruction and transition.

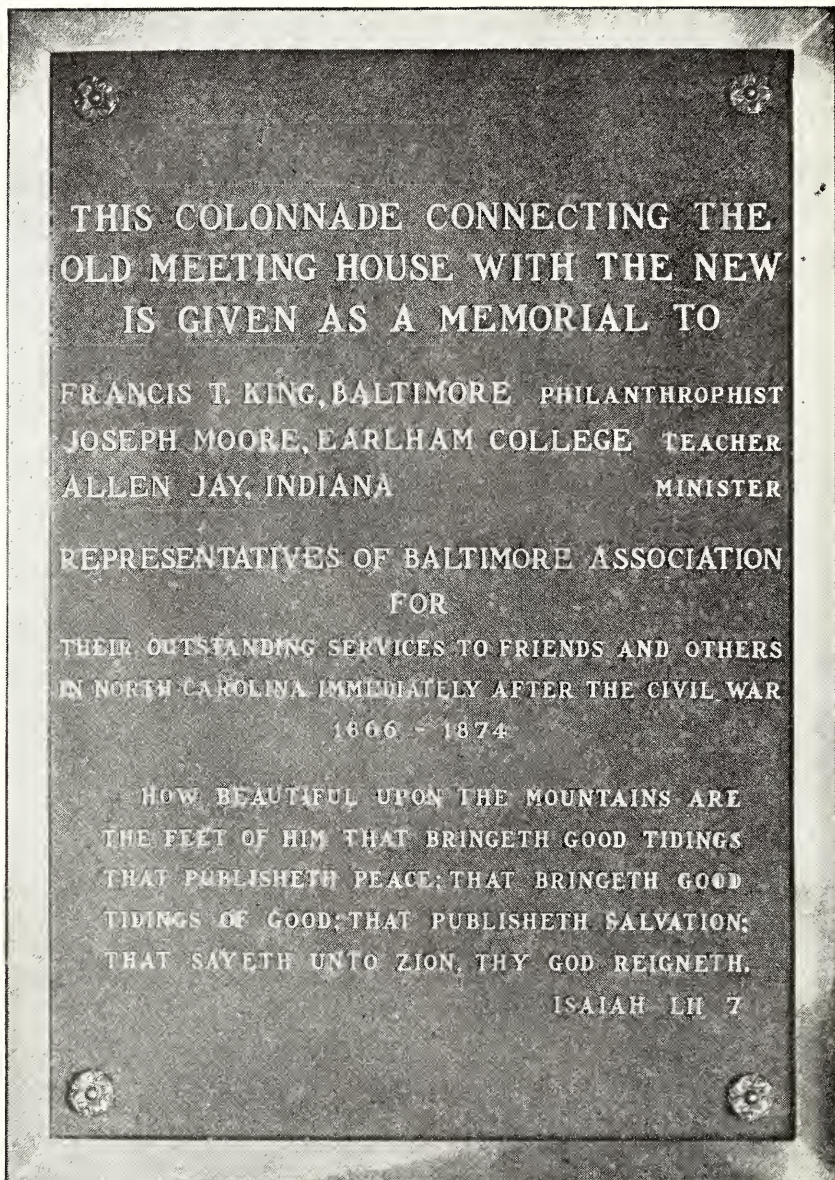
Joseph Moore came to North Carolina first as superintendent of the Baltimore Association, and his name is always associated especially with the establishment of schools in all the quarters and with the founding of the Normal School at Springfield. New Garden profited, as it received students from his schools and provided teachers for them.

Since this is but a preface, I shall trace no further the close connection of Springfield Meeting and Guilford College, saying only that the roll of its members contains many men and women whom Guilford College names gratefully as its students, its teachers, its trustees, and its friends.

The reading of this historical sketch brings clearly before us that long stretch of years during which a meeting has grown as life has followed life. "Our times are in His hands who saith, 'A whole I planned'." On this one hundred and fiftieth anniversary, Guilford College so recently past its centennial adds felicitations and acknowledges in gratitude, the friendship and assistance it has received from Springfield Meeting during all the years of its life.

Clyde A. Milner.

Guilford College, April 28, 1940



Dedication Plaque

CHAPTER I

In The Beginning



REAT herds of shaggy buffalo slowly wended their way toward the ocean. They were eager for salt and rather anxious to arrive at their destination, but at one point in their trek they always hesitated. At this place was water and luscious grass in abundance, for at the foot of a small hill which was heavily wooded with huge oak and hickory trees was a beautiful open meadow. In this meadow were seven springs continuously sending up a steady flow of cool refreshing water. No wonder the buffaloes found this a delightful spot to rest and feed for a few days.

Closely following down the beaten path of the buffaloes came the Indians. They carried with them bundles of rocks roughly shaped out and ready to be made into arrow heads. Each year they would pitch their temporary camp not far from the field of the seven springs. Here they would feast and work. The bundles of rocks would be smoothed and worked over until they formed the sharp points that were to be used on arrows to fell the mighty buffalo and bring them into camp for food. Arrow heads that would not take on the proper shape or in some way seemed not suitable for the strong bow, were discarded and left behind, to be discovered and treasured as museum articles by yet unborn generations.

White Men Arrive

Then later following down the path used by the buffaloes and Indians came a group of white men and women. They were not looking for salt, neither were they looking for buffaloes. These men and women were looking for sites for homes. They were true pioneers, staunch of heart and unafraid of the wilderness.

Friends Meetings Organized

Greensboro, High Point, and Asheboro were yet covered with original forests, for in 1745 not a single white family inhabited this county (now Guilford). By 1750 there were several communities of Friends in this section and they began to crystalize into local meetings, first assembling in private homes and later building rough meeting houses.

In 1751 Cane Creek Monthly Meeting in Alamance County was established by Eastern Quarterly Meeting. In fact, Eastern Quarterly Meeting was the only one in the State, and as such was designated North Carolina Yearly Meeting. For 25 years a steady stream of immigrants came to this section and meetings began to be organized in this locality. New Garden Meeting was established in 1754 and this proved to be and yet remains the center of Quakerism in the State. A meeting for worship was established at Deep River in 1760 and 18 years later in 1778 Deep River Monthly Meeting was set up.

Meeting For Worship Started

In 1773 a meeting for worship was started at Springfield. At this time Friends had to ride on horseback or go on foot, but it was a very necessary and important part of their life that they meet together for worship. So far as it is known there is no record of what this first meeting house at Springfield was like, but it was built on a hill-top overlooking the field of the seven springs. Probably for the sake of euphony the field of springs became known as Springfield. Word quickly spread that here was a fertile and desirable place in which to live. Other Friends came, so that in seven years, or in 1780 Deep River Monthly Meeting granted Springfield the privilege of holding a Preparative Meeting.

Early Graves

By this time these sturdy men and women knew that they had found a permanent home for themselves and their descendants, because (probably) in this same year they began their graveyard near the house of worship. The first recorded burial at Springfield was that of Mary Hoggatt, wife of Philip Hoggatt and daughter of David Glendinning of Edinborough, Scotland. She was 82 years of age and knowing that the end was near she said to her husband, who was then a man of 93, "Philip, our sons and daughters have moved on into a newer territory than the limits of Deep River Meeting. They have found homes near the field of Springs, and there their children and their descendants for many generations to come will live and worship. I have never been afraid of the wilderness. I have followed thee from Scotland to Pennsylvania, thence to Virginia and North Carolina. I have never known fear in life and I certainly shall not in death. When my body is put away, I should like for it to be carried to Springfield and buried in the forest there, so that I may be near the Meeting House and the homes which our children have established. If I am buried there others will soon follow, so even as in life, let me in death be a pioneer."

She died on the 17th day of 11th Month, 1780, and two days later her body was carried to Springfield and buried. For about twelve miles over the rough roads slowly wended a creaky ox cart drawn by two big black oxen and we wonder if Philip Hoggatt, then a man of 93 years of age, drove his black oxen or if he rode behind this procession on horseback. At any rate, on the 26th day of First Month 1783, just three years later, when Philip Hoggatt was 96, those black oxen again made the same trip, this time carrying his body that he too might be placed in the wilderness under the oaks by the side of his pioneer wife. The black oxen with their heavy yokes and the cart and harness were distributed between the sons and daughters who were already members of Springfield Preparative Meeting, and they too came to this community to add their bit toward a new order of life.

Earliest Marked Stone

But in the meantime other mounds of earth were heaped beneath the huge oak trees at Springfield, for the earliest marked stone reads, "John Brazelton, March 1, 1781." Tradition tells us that he was an American soldier hunted by the Tories. As they closed in on him and hope of escape seemed dim, he hid beneath some hay in a barn near the church. The soldiers in hot pursuit, rushed into the barn and in their eager search for their victim, stuck their bayonets into the hay. One of these bayonets pierced the body of John Brazelton, and after the soldiers had passed on, Friends picked up the lifeless body and buried it at Springfield.

Preparative Meeting Granted

Even as a new born baby depends upon its parents for full and complete care in every way, so Springfield depended upon its mother meeting, Deep River. But at the end of seven years the baby had learned to play with its hands, to coo and smile and to turn itself from one side to the other. So Springfield had developed, and we find at the end of seven years Deep River Quarterly Meeting on the first day of the 5th month, 1780, making the following minute. "The Preparative Meeting informs this, that Friends of Springfield requests the privilege of holding a Preparative Meeting amongst themselves. This meeting appoints Joseph Patterson, Francis Barnard, John Sanders, Moses Mendenhall, John Talbot, and Samual Coffin to visit them on that occasion, and inspect into their capability of holding such meetings to the honour of truth, and report their sense and judgment therein to the next meeting."

The next month on the fifth day of sixth month, 1780, we again find the following minute. "The Friends appointed to visit Springfield

Meeting on account of their holding a Preparative Meeting, report they had an opportunity with them except one, but their report not being so clear as could be desired, this meeting therefore continues them and appoints David Brooks, Hezekiah Landers, Matthew Macy, John Baldwin, Manlow Wheeler and Philip Ham to pay them another visit and report their sense and judgment therein to next Meeting."

Like most parents, Deep River could not believe its eyes and realize that the infant was growing, but on third day of seventh month, 1780, Deep River Monthly Meeting realized that Springfield had grown to the place where it could sit alone and so we find the following minute. "The Friends appointed to visit Springfield Meeting on account of their holding a Preparative Meeting, report they had an opportunity with them, and conclude it most safe to forward their request to the Quarterly Meeting, for their solid advice and counsel therein, with which this meeting concurs."

Monthly Meeting Granted 1790

And the child grew and waxed in strength until at the end of 17 years we find the following minute made 15th of third month 1790. "The committee appointed last meeting to visit the Preparative Meeting of Springfield reports as follows: 'We of the Committee appointed to visit Springfield Preparative Meeting on account of their request to have a Monthly Meeting amongst themselves, have visited them; and after a time of solid conference with them agree to report, that we think it may be best to grant them their request'."

And so we find that on the First Day of the 5th Month, 1790, Friends assembled for their first Monthly Meeting at Springfield. The Meeting appointed Matthew Coffin clerk and there was great rejoicing in the hearts of those assembled to feel that they were at last strong enough to have a Monthly Meeting of their own. True to the tradition of Friends to be careful in matters of business, a committee was appointed to prepare record books, and ten shillings of paper money was collected to be used for recording the deed for the land on which Springfield Meeting House stood. This land which consisted of five acres, had been purchased four years before this time from Henry Thornburg, and the price paid for it was five shillings.

Before Matthew Coffin read the concluding minute at that first Meeting, there was a period of silence fraught with such meaning that even the squirrels outside ceased their chattering, and the woodpeckers and flickers paused in their drumming. After the period of silence Matthew Coffin said, "If the minds of all Friends are easy, meeting

then concluded." The Friends assembled at that first Monthly Meeting shook hands one with the other and departed for home.

Englises and Tomlinsons Select New Home

Other events had been taking place during this period of time that were to have a direct bearing and influence on the history of Springfield. About 1754, a band of Irish Quakers set sail for the New World from White Haven on the ship "Hitchcock." There is no way to arrive at any conclusion as to what the fate of Springfield would have been, had not that group of Irish Friends set out for the New World seeking a new home, free from religious persecution. In this group was Joshua English, a native of Ireland, and his son, Thomas, age 22 years. Josiah Tomlinson was probably a passenger on this boat, if not, he very soon joined the party. Instead of going to Philadelphia, this group landed at Charleston. These Friends worked their way up the Wateree River until they came to a suitable place to stop. The settlement which they founded is now known as Camden, South Carolina. A Friends Meeting was established and the old cemetery in the heart of the city is one of the points of interest to visitors.

Bush River Meeting, South Carolina

These same Friends established a meeting at Newberry, called Bush River and North Carolina Yearly Meeting still holds the title to this property which is now overgrown and in complete disuse. Here Thomas English, the son of Joshua, moved his membership and his family. At this Bush River Meeting we find that William Tomlinson, son of Josiah Tomlinson, and Martha Coppack, daughter of Moses Coppack, on the 30th day of the 12th Month, 1771, appeared at a public meeting at Bush River, used the Friends ceremony, and were married. John English was appointed by the meeting to witness the ceremony.

At Bush River often as many as 500 assembled for worship, but prior to the great westward migration of 1803, when Bush River was completely deserted, many of these Friends moved to Springfield. This was probably because the slavery question was already becoming an issue. Among the South Carolina Friends coming to North Carolina were William Tomlinson, who came and settled at the place where Herbert Tomlinson now lives, and John English, who settled not far away at the old Harris place, and it was quite natural that the children of these two—Allen U. Tomlinson and Rachel English—should marry. Samuel Tomlinson, brother of William, who married Anne English, came from Bush River and settled near Thomasville, and it was their daughter Jane who married Josiah Blair.

The first marriage ever to be recorded on the books after the establishment of Springfield Meeting was that of John English to Ruth Hoggatt on the 10th day of the 11th Month, 1794. We therefore find that the Englishes and Tomlinsons from among this band of Irish Quakers joined hands at Springfield with the Hoggatts and Hunts who had arrived by the Northern route.

Other Families Arrive

Among the other families who had arrived in the Springfield community during this period of time were the Kerseys, the Mendenhalls, Ricks, and Piggins, (who probably came from South Carolina) and the Coffins, who had in 1660 been among a group of nine who purchased the Island of Nantucket from the Indians, later moving to Guilford College and thence into this community. The Haworths, whose father George Haworth, the immigrant, came to Pennsylvania with William Penn, had arrived at Springfield. The Blairs who came down through Virginia and into the western part of North Carolina with Daniel Boone, soon reached Springfield for permanent settlement. The Piggotts, the Carters, the Clarks, Beals, Hiatts, Andersons, and Millikans, came too.

Early Friends Who Went West

But even as these families came, there was a feeling among many that they were not completely satisfied with their situation. There was always the urge to go West. And so we find even at an early date many of the families splitting up and part or all picking up their belongings, and starting for Indiana. This was probably due in part to the fact that there was a great deal of dissatisfaction over the slavery question, as Friends who did not hold slaves were at a great disadvantage working and living in a community where there were large slave owners. There also were many relatives and acquaintances already in the West who continually sent word about the opportunities offered in this new country. During the migration in 1803 from Bush River in South Carolina when many of the Friends came to Springfield, it should be remembered that many others at that early date went to Indiana.

Among those who decided to leave Springfield for the West, was Thomas T. Hunt, a son of Nathan Hunt. For many years he was superintendent of Springfield Sabbath School and was made an Elder when he was only 30 years of age. He was the third superintendent of New Garden Boarding School. John Carter was another man who rendered inestimable service to Springfield. He was straightforward in his dealings, and his word was implicitly relied upon. He seemed to be ever on the alert to alleviate suffering from any source, and if he made a mistake

he was ready to promptly recognize it. He went over 700 miles at one time to ask a man's forgiveness for not being more careful of his reputation.

Three of Mahlon Hockett's sons became ministers of the Gospel. They moved to Indiana although Mahlon Hockett remained at Springfield, and is buried among the box-bushes not far from Nathan Hunt, William Millikan, Jeremiah Piggott, Enos and Hannah Blair, and others who chose to remain in this State.

William Johnson who was for a long time teacher in the Springfield Sabbath School, went to Plainfield, Indiana, where he became a minister. Likewise, Aleazer Beals, who was for many years a popular preacher at Plainfield, Indiana, was in his younger days a member of Springfield Monthly Meeting.

Robert W. Hodson, who went from Springfield, was known as one of the leading Elders of Indiana and Western Yearly Meeting. James Kersey who went from Springfield to Mill Creek, Indiana, became a valued Elder and worker in Western Yearly Meeting. Lancelot Beals went from Springfield to the Millford Monthly Meeting in Indiana. Jessie Carter went from Springfield and became an Elder and later a minister at Plainfield, Indiana. George Carter was another of the Springfield Friends who became an eminent minister of the Gospel in Ohio.

Many, many others could be named who left Springfield during this early time of exodus. The men and women who remained behind were determined to leave a heritage of which their descendants could be proud. Indiana Yearly Meeting was greatly enriched by those who went directly from the Springfield Meeting.

CHAPTER 2

Early Members of Springfield Meeting



AND the influence and spirit of those early members of Springfield Monthly Meeting in ever widening circles continued through the years. Their mortal remains, as one by one they finished their earthly services, were placed in a gradually enlarging area near that first mound that was made in the forest. In life they were faithful in attendance at the meeting they had established.

Nathan Hunt in the 34th year of his age was acknowledged as a minister of the Gospel by Springfield Monthly Meeting. For more

than 60 years he served as a minister and pillar in the church. While following the plow a voice spoke to him and said, "Go, and thou shalt lack nothing, and thy family shall be cared for in thy absence." He traveled extensively throughout the United States and England and through his influence New Garden Boarding School, later Guilford College, was established. Nathan Hunt lives forever at Springfield.

During this same period of time by the side of a potter's wheel, turning the wheel by a pedal worked with his foot, while with his hands he shaped utensils that would be used in all Springfield homes, stood Mahlon Hoggatt. As the clay was carefully shaped into usable crocks and jugs by skillful hands, Mahlon meditated and communed with God, and said to himself, "Three of my sons have gone to Indiana and are ministers there, but I shall remain at Springfield. My work is here." So Mahlon Hoggatt became a marked minister and prophet with a depth of spiritual discernment that often created a sensation in meeting. On one occasion, arising in meeting and directing his piercing gaze upon a woman who had been weaving for others but who had been retaining for herself a part of the filling, he said, "Beat well the warp and woof but take home the filling." The woman arose and leaving meeting returned everything she had wrongfully kept.

On First Day morning, Enos Blair who would arise before day to feed his stock, would say to his wife, Hannah Millikan Blair, "Hannah, thee must arouse the children that we may be on our way to Springfield. They must hear the message of Nathan Hunt and Mahlon Hoggatt."

Hannah would reply, "Yes, Enos, we are all going to Springfield today. I love Springfield and we must teach our children to love it." And so Enos and Hannah with their 12 children were regular and faithful in their attendance at Springfield and the heritage they left was a Godly one.

Jeremiah Piggott always occupied a seat in the middle of the middle gallery. He always came in after meeting had started and walked very quietly to his seat. He made it a rule of his life not to answer any question until he had thought over his answer very carefully, and sometimes impertinent children would ask him a question and then say, "We will be back in the afternoon to hear your answer." He bought 247 acres of land near the Springfield church and was prominent in business. He was one of the twelve original members of the Board of Trustees of New Garden Boarding School, now Guilford College.

William Millikan was a man of strong convictions who gave much concern to the members of Springfield Monthly Meeting during the early period of their history. His attitude toward the Revolutionary

War was not in keeping with the position of Friends because he was too much like the old Philadelphia Quaker who said, "I will not fight with thee but I will feed thy army." Committee after committee was appointed to visit William but each time they reported back that they had failed to secure complete satisfaction.

Perhaps they felt some sympathy with William Millikan in his attitude, because David Fanning, the noted Tory, went to the home of William Millikan and, failing to find him there, proceeded to burn his home. William Millikan's wife, Jane Rowan, rushed into the home to attempt to save some of her spinning and work but the soldiers snatched her yarn from her, tore up her feather beds and threw the feathers on the fire, all the while taunting her, saying, "Look at your yarn and wool burn, old woman."

John Carter was another member of Springfield who became superintendent of New Garden Boarding School, and who was very active and successful in business. He left for the West and died in Kansas at the age of 91. Dozens of other men and women who were members of Springfield during this period of time could be mentioned. There were the Haworths who came to Philadelphia with William Penn and thence to this community, as well as the Kerseys and others already mentioned.

Springfield enjoyed a period of steady growth and development, during which time many Quaker leaders were developed. It would be interesting to compile a book devoted to the lives of men and women who were at one time members of Springfield and who became ministers.

Description of Springfield from 1800-1840

Probably one of the most interesting pictures of Springfield during this early period of time, is that given in a letter by D. N. Hunt, grandson of Nathan Hunt. This letter was written from Lynn, Mass., 4th Month, 9th day, 1890, to his cousin Emma Blair, to be used in the celebration of the Centennial of the Establishment of Springfield Monthly Meeting. The letter written 50 years ago follows:

"Springfield was the only place of worship in that vicinity. The consequence was that the meeting was quite a large one. Would average between two hundred and fifty and three hundred on First Day, and our mid-week meetings probably not far from fifty.

"The above is a rough outline sketch of the old meeting house. A rough, unpainted old building showing the windows in the main apartment and the little hole in the gable that we used to throw our balls through so as to have an excuse to "climb up into the loft" to get it. There were two windows in each apartment in the rear.

"No. 1, the gate leading into the graveyard and close beside it No. 2, a post oak under which Amos Kersey was buried. He had a crooked leg and a raised place had to be made in the coffin lid for his leg.

"At No. 3 was a large black oak tree at which the Hunts, Howards, Kerseys and Reddick Mendenhall's children gathered before meeting. At No. 4 stood a little hickory tree where Natty and Johnny Mendenhall and Mordicai Mendenhall and the Hiatts met before meeting. No. 5, an upping block where the Kendalls, Johnsons, Vestals and Wrights used to alight from their horses. No. 6, a thick grove where the Carters, Mendenhalls, Andersons, Hiatts, and Hedgecocks used to alight. No. 7, the old log school house where I went to school. No. 8, a rough and large black jack tree where Allen U. Tomlinson always hitched his horse.

"No. 9, an upping block where the Blairs, Tomlinsons, Englishes, Millikans, and others alighted. At the corner of the graveyard east of the meeting house, Mahlon Hockett hitched his horse to a small forked tree about the time the Hunts reached there, and he and grandfather at once walked into the meeting house which was a signal for meeting to set. Immediately the crowd would start from all parts of the grounds and in a short time most of the seats would be occupied.

"In the center of each apartment was a pine post about six inches in diameter. Jim Howard always sat with his back against that post. People used to say if he couldn't get that seat, he would go home.

"When Jim got married he was promptly complained of. A committee was appointed to visit him. On the occasion they reported that he did not wish to make up. Would rather be disowned. Another committee was sent next month and returned with the same report. A third committee was sent with the same result. Committee after committee was sent for thirteen months, each bringing the same report. Finally, Jim came to Monthly Meeting and took his usual seat at the post. When his case came up he rose and said "I don't want to belong to the Meeting. I want you to turn me out," and sat down. Silence reigned for some time when one of the Friends who sat on the facing seat said, "I am willing to forgive him if he will promise not to do so again." It not only put Jim but everybody else in a good humor.

"There were three gallery seats. Grandfather (Nathan Hunt) sat at the head of the Meeting. He was a man of great devotion and dignity of character. He had an excellent flow of language and an ease of manners that made his preaching very interesting. He was always listened to with marked attention. He was never at a moment's loss for a word to express his thoughts, or a text of scripture to prove his position.

"He was very particular to keep his hat on, except during preaching or prayer. Indeed very few people at that time removed their hats except during prayer, when all would rise to their feet, take off their hats and stand with their backs to the person offering prayer. Next to Nathan Hunt sat Mahlon Hockett. He was a preacher of many peculiarities, and yet there was a depth of Spiritual discernment that often created a sensation in the meeting. He was called a Prophet. He often told what had occurred or would occur in a short time when it was very evident that he could not have known before rising to his feet. I suspect that he was one of the original members of the Meeting. He died in 1852 at a ripe old age.

"Next to Mahlon sat Samuel Carter. In ordinary language he spoke rather long and drawling, but under excitement it came like a volley. I waited on him in his last hours. He was then quite like an old man, and I presume with his wife, Ruth, was also one of the original members. Next to him sat Joseph Hedgecock. Still older, he and his wife, Grace, were probably also among the founders of the Meeting.

"On the end of the upper seat next to the aisle sat Amos Kersey. One of the marked men of his day. He had been an old "School Master." Was a man of much general intelligence and some marked peculiarities. He had a decided poetical turn and often wrote pieces about the commonplace affairs of the day that created much interest. He wrote a very clear round hand, every letter as distinct as print.

"The only one who occupied the upper seat beyond the aisle was Phineas Albertson. He moved to Old Blue River in Indiana about the year 1830. Most of the upper seats were pretty full on First Day and some of the occupants were men of very marked character and sterling worth. I can not mention all, but think it proper to mention Jeremiah Piggott.

"He occupied in my day a seat in the middle of the middle gallery seat. He always came in after meeting had set and walked very quietly to his seat. He used to speak a few words very acceptable to the Meeting. He made it a rule of his life not to answer any question till he had thought over his answer very carefully. He seldom answered under two or three minutes any question that might be asked him. We impertinent children used to ask him questions and then say to him we would be back there in the afternoon by the time he got his answer ready. Another very marked man was Henry Haworth. He sat on the end of the middle gallery bench next to the end of the meeting house. He made it a rule never to make any promise that he could not fulfill and was always ready at the moment he said he would be. It became a proverb in the neighborhood, "As punctual as Henry Haworth."

Allen U. Tomlinson and Rachel English were the first persons I ever saw married, and from that time on Allen was a great man in my estimation. I call him to mind today with the greatest reverence and most profound respect. Of course, he was one of the younger members of the Society.

"The Meeting at that day was a distinctly sectarian one. The first person I ever heard make a speech in the house was a man by the name of Speight, who made an address on temperance about the year 1832. As he was not a member, he was not permitted to enter the gallery, but had to stand in the aisle at the foot of the steps leading to the gallery.

"The only singing I ever heard in the Meeting was probably some time toward the close of the thirties, probably between 1836 and 1840. A Methodist woman attended the meeting probably the first time in her life. During a time of profound silence she sang a short and beautiful hymn. She had scarcely finished until grandfather arose and sanctioned both the hymn and the singing and then began to show why Friends did not sing and continued arguing the case till I began to think he

was going to prove that singing was wrong. His argument became a decidedly labored one before he got through.

"There was a peculiarity among the members of Springfield Meeting that I have never seen in any other meeting and fear it may have about died out. Each member appeared to feel a special interest in the personal welfare of each of the rest. If a member was about to make an important trade he had no hesitancy in consulting some of the rest, and if he did not consult with any others and they learned that he was about to consummate the trade they would promptly go to him, and after inquiring kindly into the affair, would give such advice as might be valuable. The consequence was that there were very few poor deals among them.

"On one occasion when the answers came up from the Preparatives to the Monthly Meeting, the one touching the "necessities of the poor being relieved," the answer from Kennet read "No poor amongst us," while really there was not a wealthy one there. They were simply looking out for each other's welfare and did not allow any one to suffer.

"When I can first recollect, my father was superintendent of the Sabbath School. There were over 200 members of the School. Among the teachers I remember A. U. Tomlinson, John Newman (not the school teacher), John Jackson, Solomon Hunt, Caleb Johnson, Wm. G. Johnson, Lydia Mendenhall and my mother, Nancy D. Hunt, and part of the time my Uncle Nathan Hunt, Jr. School held all day. That is, there was a morning and an afternoon session. School closed every first day afternoon by two large classes in spelling in the dictionary, the boys in one end of the meeting house and the girls in the other. In the girls' class, Solomon Kendall's daughters, Kesiah and Ruth, stood at the head about all of the time. When one had stood there four weeks, she would go to the foot and spell her way up again. That gave the other a chance to get ahead and she held it her four weeks. I have seen one of them go foot and the very first word she would go up next to head again.

"An old log school house stood nearby, directly in front of the women's apartments, about one hundred yards from the Meeting House. A large fire place stood in one end of the house into which the big boys used to roll some big logs and make a great fire to warm up the scholars.

"Among the teachers that I went to in that old school house, were Abigail Albertson, Jonathan Bond, Henry Kersey, Mahlon Hockett, Jr., Solomon Hunt, John Jackson, Martha and Mary Kendal (daughters of Benjamin Kendal), John Newman and William Wiltsie. A few years later I taught a select school in the old building. My scholars being my own sisters and cousins, Uncle Nathan Hunt's children, A. U. Tomlinson's, William English's, and Mordici Mendenhall's younger children.

"I can call to mind many more reminiscences, but this must suffice for the present.

"Trusting that you may have a grand Centennial and that God's richest blessings may continue to rest upon old Springfield, I am,

Yours in Christ,
D. N. Hunt.

Springfield First Day School



NOT far from where Springfield Meeting House now stands there lived a family of Albertsons. Abigail Albertson was very much interested in the young people of the Springfield community, so she gathered about her knees in her home on the First Day of the week, many of the children in order to teach them the Scriptures. This First Day School soon outgrew her humble home and so it was moved to Springfield Meeting House in 1820, and thus was started the first Sabbath School ever held in the State of North Carolina. When the Albertson family moved to Indiana, Abigail sadly bade good-bye to Springfield for she realized that she would never return to work with and teach the children whom she loved so well.

The First Day School flourished, and Allen U. Tomlinson became the first superintendent. He held this position continuously for 40 years. Ofttimes he arose before dawn and went by the homes of neighbors and friends to arouse them and invite them to attend First Day School at Springfield.

After Allen U. Tomlinson finished his work at Springfield, his son, Sydney Tomlinson, took up the mantle of his father and wore it most acceptably.

Description of Springfield First Day School Written in 1865

The following was written for "The Southern Friend" and signed "T." Some may not know that during the war between the States it was impossible for Friends to get their "Friends Review" of Friends across the line. This being the case, John B. Crenshaw began to publish in Tenth Month, 1865, "The Southern Friend" in Richmond, Virginia, and the paper continued until it was no longer needed, that is, until the northern publication could be secured, Third Month, 1866. The following is given as a bit of interesting history as to methods, extent and zeal of the Springfield Sabbath School in those days.

"The First Day School at Springfield Meeting House, Guilford County, North Carolina, was commenced in the year 1820, and has been in operation (excepting three years) to the present time (that is, Second Month, 15th, 1865), and has gradually increased until it now numbers

about 200 scholars, and there are thirteen teachers employed therein. About two-thirds of the scholars are members of the Society of Friends, and nearly all the teachers are members. The school is usually opened by a committee appointed by the Monthly Meeting in the latter part of Fourth Month, and is continued in operation for about six months, when a public examination is made of all the classes. Previous to the year 1861, tickets were given out to all the younger classes for attendance, orderly deportment, committing to memory portions of Scripture, and also for answering Scripture questions. Those tickets were exchanged by the superintendent for reward books. A library was purchased for the use of the larger and more advanced classes, who were entitled to draw a book every week and return the same the next week. Since the year 1861, we have not been able to purchase suitable books, the success of the school, therefore, mainly depends upon the prompt and energetic attention of the teachers and superintendent, who make it a regular business to attend each morning at 8 o'clock, when the school is opened by reading a portion of Scripture and is continued in operation until 10:30 o'clock, a. m., when it adjourns preparatory for meeting, which all the children attend. Strict order and discipline coupled with kindness and love, is found to be necessary in governing a First Day School, and care is taken to look after the poor children in the neighborhood, and very much depends upon the interest manifested by parents who are invited with their children as much as possible. Much care is taken to infuse into the minds of the children the value and importance of the Scriptures, and the doctrines which they teach, and the truth of the revelation thereof."

To think of beginning Sabbath School at 8 o'clock would almost startle the present generation. And for it to continue in session for two and a half hours would hardly be endured by this restless age. And further, that all children remained to meeting after that, we are almost ready to say was a species of cruelty. But nevertheless, the children who did that and are now past middle life are "fairer and fatter in flesh" than many who have known more lenient methods. This is assured—Springfield meeting was a live meeting, with zeal for God and man which even war with its ravages did not abate.

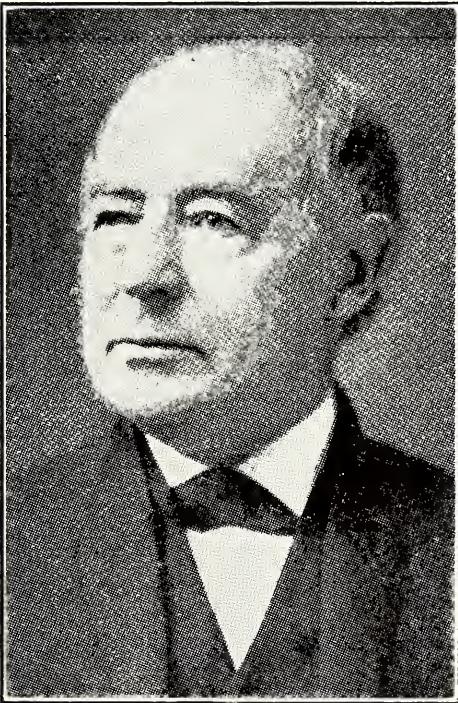
Baltimore Association of Friends

HE zeal and efforts of the men and women who were early members of this meeting became living and vital and the meeting grew and flourished. But the roar of cannons and the rattle of shots fell upon this peaceful Quaker community, and the cloud of despair hung low and threatened to envelop in its mists this place called Springfield, which had grown so dear to many.

The State of North Carolina had the good fortune to be comparatively free from the horrors of the war between the States until the close of 1864. As the realities of war drew near to the Quakers many of them began to seek new homes and Friends and relatives in the West who had migrated earlier.

South Carolina Friends Go West

As has already been pointed out, the first migration of Friends to the West began about 1803. At this time a visiting Friends minister,



Francis T. King
Head of Baltimore Association,
which helped check western
migration of Friends

Dicks by name, visited the meetings in Wrightsboro, Georgia, and at Bush River, South Carolina. At the Wrightsboro Meeting he advised that all members remove themselves at once and prophesied internecine war. At Bush River, where often as many as 500 were in attendance, he began his warning in the well built meeting house, erected only five years before, with the ominous "O, Bush River! Bush River! how hath thy beauty faded and gloomy darkness engulfed the day." He pictured Bush River Meeting House as standing empty with briars and brambles growing up and things in general decay and disuse. In five years this was literally true, as all the members had gone West with the exception of the few who came to Springfield. As actual warfare began to touch

Springfield community Friends began a fresh migration. At this time the prevailing way to go west was by way of Greensboro, Norfolk and Baltimore. Travelers frequently arrived in Baltimore in a destitute condition. After the war closed and the routes of travel were opened, the migration began again with renewed strength. Addison Coffin, a native of Guilford County, had made 3 trips on foot from North Carolina to Indiana, so after the war was over, he chartered trains and initiated a new migration.

General Western Exodus of Friends Threatened

Not like former migrations, this one consciously made use of modern methods. Addison Coffin himself said that between 1866 and 1872 he carried ten trains of immigrants from North Carolina to Indiana that numbered more than 14,000 souls. These immigrants were by no means all Quakers, but more than 500 of those carried west by Addison Coffin were Friends from Guilford County. A general western exodus of Friends was threatened and its consequences, had not the movement been checked, would have been very harmful to central North Carolina, in removing a valuable class of citizens. The man who of all others realized the significance of this movement and who saw more clearly than others the necessity of keeping these Friends in their old homes was Francis T. King of Baltimore. If the Southern States were to recuperate, they must do it by developing their own energies and resources.

Baltimore Association of Friends is Born

One first day morning in December, 1864, word was sent to the Friends Meeting House on Courtland Street in Baltimore, that there was a large number of North Carolina Friends at one of the steamship wharves in destitute circumstances. A committee from this meeting went at once and found 50 persons of all ages and conditions whose homes had been ruined by the passage of Johnson's and Sherman's armies. They had obtained permission to go to Friends in the Northwest and their suffering excited warm sympathy, and steps were taken for their comfort and health. Shortly after this 450 other refugee Friends passed through Baltimore and told of hundreds more intending to come as soon as they could arrange to do so. It looked as though North Carolina Yearly Meeting would soon be broken to pieces and scattered throughout the greater West. Francis T. King realized that the crisis had arrived and he arose to the occasion. He began to use his influence to induce Friends who chiefly represented the numerous class of small farmers, to return to their old homesteads and build up the waste places

instead of carrying their industry and money away from the State. To check this westward migration, therefore, the Baltimore Association of Friends, to advise and assist Friends in the Southern States, was organized in the Spring of 1865. Its object was not to give the sort of assistance that pauperizes but to make Friends self-sustaining, to help them, first, to educate their children and then to improve their lands.

First Normal School

The work of the Baltimore Association centered at Springfield. Joseph Moore came to take charge of the schools. There were no schools in operation by the State and no organization for starting them. At the end of the first year after Joseph Moore arrived there were over 30 schools with nearly 1,000 scholars. Many of the teachers had never been



Public School, 1907 on Church Grounds

trained or equipped to teach, so during vacation a Normal School was held for seven weeks at Springfield. It was so highly successful that it was held again and again in succeeding summers for 15 years. This Normal School held at Springfield was the first one of its kind ever held in the State of North Carolina. In 1867 Joseph Moore wrote, "We

know of no other organized system of education for children in the South in operation at this time but ours."

First Model Farm

It would never do to educate and enlighten people without at the same time demonstrating the possibility of greater returns for their labor, for this would still further tend to depopulate the South, so an agricultural department was organized. It was decided to establish a Model Farm. William A. Sampson of Maine was appointed superintendent of this department and the former home of Nathan Hunt, within sight of Springfield church, was purchased in 1867 for this experiment. It contained about 200 acres and cost \$4,400.00 Springfield Friends were so anxious to have it located here, that they paid \$700.00 toward it. The idea was to place among the people a practical farmer who should by improved farming implements, artificial fertilizer, selected seeds and stock, demonstrate in a practical way the greatly neglected wealth of the soil that waited only improved cultivation. This was the first Model Farm ever established in the State of North Carolina and as such attracted wide attention.

A small stream ran through the farm and one of the first things that was done was to dam up the creek and build a bone mill. This was the first bone mill erected in the South and the purpose of it was to grind bones for fertilizer. The children of the community were kept busy searching for bones of animals that had died, that they might be carried to the mill to be crushed between huge rocks and used for fertilizer.

Baltimore Association Ends Work

In 1868, Joseph Moore was called back to Indiana to take the presidency of Earlham College. The new superintendent, Allen Jay of Indiana, was a man especially prepared by the Lord for this service. He was not only prepared intellectually but he was a man of deep spiritual experience and a powerful preacher of the Gospel, full of Christian love for all. When he was called to this work in North Carolina he left his corn standing in the field in Indiana and borrowed \$150.00 on which he paid interest, in order that he might come to Springfield and work with the Baltimore Association.

By 1891 the Baltimore Association had closed all of its work as the object of the Association had been accomplished and no further reason for its continuance existed. The Model Farm had been sold and the proceeds from the sale turned over to Guilford College. It was estimated that \$36,000.00 had been spent on the Model Farm and physical relief.

The work of the Baltimore Association cannot be told in figures. The better conditions of the people and of their farms and the increased interest in education and religion can only be appreciated by those who went through this trying period.

Springfield Preserved for Posterity

During this period of time, Springfield really made history for the State. In 1875, a visiting Friend to this community, wrote that, "The most enterprising left this community—leaving a worn out soil in natural fertility, and went west—leaving the less energetic at home, in houses built of logs—they eat bread made of Indian corn meal, and pork; and their garments are often homespun." Time has proved that it was not the less energetic who stayed at home, because those men and women who lived during that period of hopelessness, when their lands were ravished by four years of warfare, their houses and buildings burned and stock driven off to feed bush-whackers and soldiers, their land impoverished and their money worthless; faced a task far greater than picking up and leaving. Many of those who stayed behind, were descendants of those first Quakers who started the Monthly Meeting of Springfield, and they meant to carry on what their ancestors had started. Today at Springfield we find the descendants of those who stayed during this period still carrying on the traditions and work started 150 years ago.

Through the work of Francis T. King, Joseph Moore, and Allen Jay the westward migration of Friends was stayed and Springfield was saved for posterity.

Seventy years later the Memorial Association of Springfield devoted a program to the lives of these three men—Francis T. King, Joseph Moore, and Allen Jay, and dedicated to their memory the beautiful colonnade connecting the old church with the new. A beautiful tablet was placed on the colonnade bearing the following inscription:

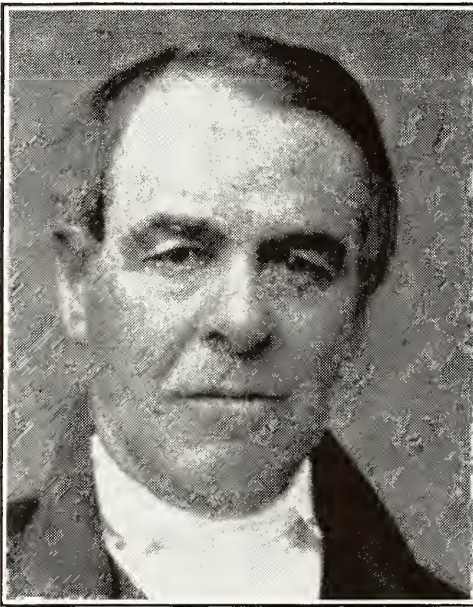
"This colonnade connecting the old meeting house with the new, is given as a memorial to—Francis T. King, Baltimore—Philanthropist. Joseph Moore, Earlham College—Teacher. Allen Jay, Indiana—Minister. For their outstanding services to Friends and others in North Carolina immediately after the Civil War, 1866-1874.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation." Isaiah L11 7.

CHAPTER 5
1870 - 1890



AFTER the War, members who had remained in the Springfield community, picked up broken and tangled threads and began building anew. No place ever had a more solid foundation than this historic Meeting, and so the grandchildren and even the great grandchildren of the first settlers took their turn in the harness. Many of the older members were broken in health by the period of deprivation they had experienced, but the face of the Lord still shone upon Springfield. In Massachusetts a woman heard the



William Richardson
Friends Minister



Amanda Richardson
Friends Minister

voice of God speak to her and she paused to listen. After the voice had spoken she went to her husband and said, "William, the Lord has called me to go down to Springfield in North Carolina for a period of service." But her husband said, "Amanda, if thee wishes to go to that forsaken country thee may do so but I shall remain here." Again the Lord spoke to Amanda, but this time He also spoke to William, and so we find that in 1870, William and Amanda Richardson came to Springfield in answer to a direct message from the Lord, that here was their work. They established a home in the community and took up their work among Southern Friends.

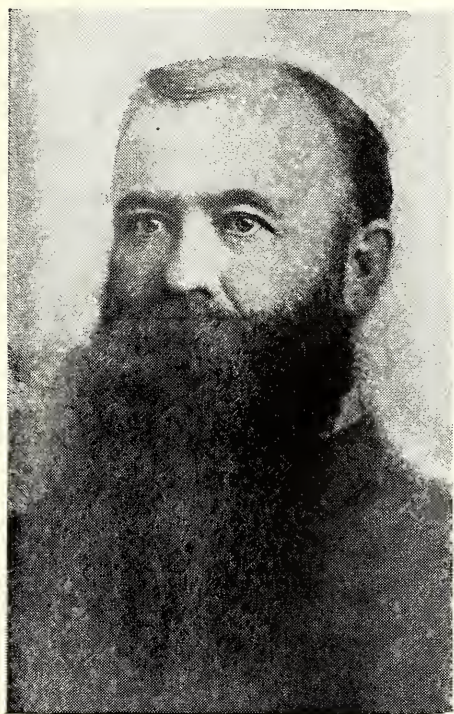


Abigail Hunt Blair



Sara English Blair

No record of Springfield would be complete without mentioning the work done by two outstanding women, Sarah English Blair, wife of Thomas Blair, and Abigail Hunt Blair, wife of Solomon Blair. They were mothers who reared families, but were not too busy to serve nobly and faithfully their positions as stepping stones in the stairs which their ancestors had started and which their descendants will continue to build. They were always in their places on the facing bench and always found working wherever needed.



Nereus C. English
Educator, Statesman, Counsellor
and Friend to all

Joash Reynolds, who lived not far from the church, should be mentioned as working during this period of time because he helped to hold Springfield when leadership was scarce. Although he received a broken hip when his horse ran away, he became able to sit in an armchair and the young men from Springfield

church on First Day morning would go to his home and carry him to the Meeting House. He would sit in this chair and conduct the First Day School as long as he was able to be carried from his home.

Nereus C. English was by profession a teacher. He was a scholar of marked ability and was a prominent man in education and affairs of the State of North Carolina. His advice and judgment were sought by people in all walks of life and he willingly gave of himself to those who sought his help.

The Pettys, Tomlinsons, Blairs, Englishes, Haworths, Ragans, and many others were found serving at Springfield during this period of time.

CHAPTER 6

The Four Meeting Houses



OUR Meeting Houses have been built at Springfield. There is no accurate description of the first house, but stories handed down show that this building was a rough temporary log one, built about 1773 by the early settlers. It stood almost exactly on the site now occupied by the museum. This building served the congregation for only about 30 years, for in 1805 we find records of the fact that a new meeting house was built at Springfield. This time the building was placed west of the present museum. This structure was an unpainted wooden one built almost like the museum building with two doors on the front, one for the men and one for the women, for Friends at this time separated the men from the women by a partition, so that they would not sit together during services. In the grove were a number of upping blocks marking the regular hitching places of the most prominent families who rode on horse back.

In 1857 John Carter, Jeremiah Piggott and Allen U. Tomlinson were asked to make plans for building a new meeting house. In 7th Month, 1858, these men reported that the new house was completed at a cost of \$1,114.67. This building was of brick built on the lines of the second meeting house, and was one of the first churches in the State to be built of such expensive material. When this third meeting house (now the museum) was built, Friends said, "Let us place this building back up the hill on the site of our first meeting house, built in 1773," and so this was done. That is the reason that all of the old graves are to be found so near the museum, for when the cemetery was started the first graves were placed in the clearing made for that first rough log structure.

The old upping blocks in the grove were rolled over and over up the hill side to the first building site, and made into steps for the third meeting house in order to preserve them. What interesting stories those blocks could tell.

Times changed and conditions changed with the times. Men and women no longer sat on separate sides of the church. The partition in this third building was slipped over to one side and the old facing benches were taken down. Then Friends said, "We have again outgrown our meeting house; this time we must build for the future." And so Springfield went to work to put up a building that would be suitable for the changing conditions.

The present building with its beautiful architecture which was designed and planned by John J. Blair and Herbert Hunter was completed at a cost of approximately \$50,000. It was dedicated on the Sunday of May first, 1927. At the morning meeting Samuel Haworth of Guilford College brought the message, in the afternoon at 2:30 o'clock Dr. Elbert Russell of Duke University and John C. Thomas of Baltimore, who was then 82 years of age, were the speakers. On Sunday evening Lewis McFarland addressed the meeting.

This new church was dedicated and called the Springfield Memorial Meeting House. Throughout the building are beautiful bronze tablets marking windows, pillars, arches or posts dedicated to noble men and women of the past who served faithfully and well their part at Springfield. Joining the old church with the new is a beautiful colonnade dedicated to Francis T. King, Joseph Moore and Allen Jay.

CHAPTER 7

Memorial Association and Museum

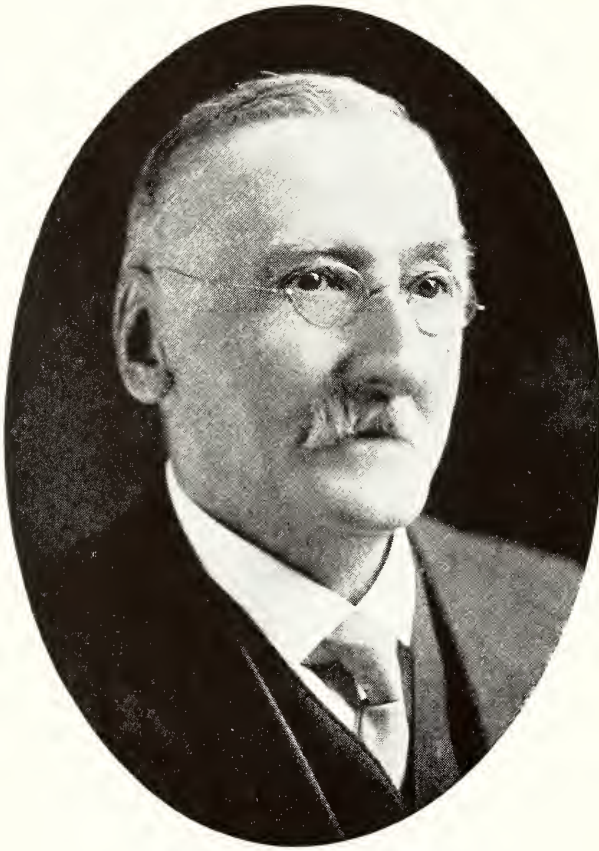


IN Greensboro lived a business man who, when he became tired and restless, would say to himself, "I shall take a day off today and visit the scenes of my boyhood at Springfield." This man was W. D. Mendenhall, and as he went to Springfield and walked through the cemetery where rested many of his ancestors and close relatives, he would stoop to his knees and take his knife from his pocket and cut away briars and undergrowth so that he might locate and read a tombstone. As he did this tears would fall from his eyes and a spirit of shame would come over him to feel that the mortal remains of those whose influence and spirit was still marching on

at Springfield, should rest in such uncared for surroundings. Upon rising to his feet William D. Mendenhall would say, "Something must be done about this cemetery. Yonder is a hole in the ground that needs to be filled, here is a broken stone that needs to be mended, the briars

are so thick that even the rabbits refuse to enjoy them; this *must* not go on, this *can* not go on, this *SHALL* not go on; something *must* be done, something *can* be done, something *WILL* be done."

On 8th Month 11th, 1906, a few concerned Friends met and drew up a constitution for a Memorial Association which was later accepted. The Memorial Association then requested that its work be placed under the direction of the Springfield Monthly Meeting. This was done and on 8th Month 17th, 1907, a regular meeting was held. The purpose of this organization is expressed in the

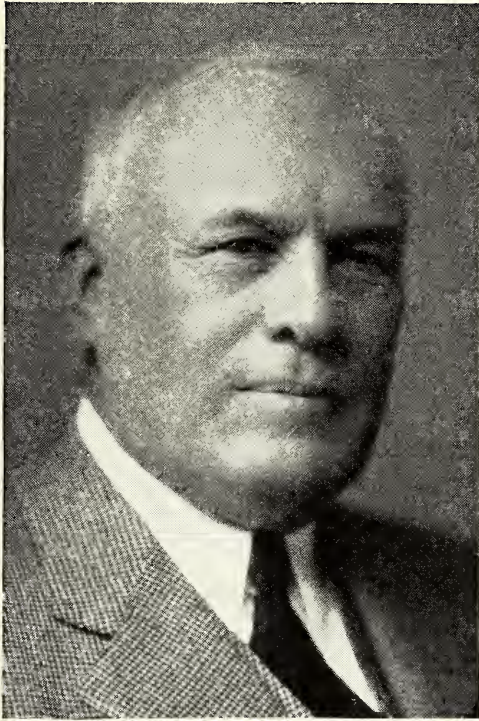


William D. Mendenhall
Promoter of Springfield Memorial
Association

first minute. "To preserve the history, the traditions and spirit of those who lie in this hallowed spot."

Museum is Born

Under the care of this Association, history and biography have been preserved and the graveyard and grounds have been improved. John J. Blair was elected president of the Springfield Memorial Association, and under his leadership the Association collected anecdotes, legends, and historic facts relating to the community and its settlers for the past 200 years, but it remained for John J. Blair to conceive the idea of a museum in connection with historic Springfield. Almost all large centers of population have their museums of arts, of natural history and industrial



John J. Blair
Founder Springfield Museum

devices, but very few of the small ones have aspired to attempt such a thing. For 25 years, John J. Blair, a well known citizen of North Carolina, served as president of the Springfield Memorial Association, and then he resigned that he might give more time to the development of a community museum that would in a greater way portray the life and work of generations passed away. Realizing that cooking utensils, agricultural and household implements, weapons of warfare, educational apparatus, etc., have been the keys which have unlocked the true history of many civilizations past and gone, and have always served as a valuable means of interpreting the present, John J. Blair set out to assemble as many of these articles as possible.

Restoration of Third House

First, a suitable building had to be prepared to house such a collection, so a portion of the old meeting house built in 1858 was given over for this purpose. This building had been changed to meet the growing membership of Springfield and so John J. Blair said, "The first thing we must do is to restore this building as nearly as possible to its original state." The oldest settlers of the community were called into consultation and plans were made for restoring the interior so that as nearly as possible it would present its original appearance. Old facing benches where once sat the elders and overseers in their plain Quaker garb were replaced with exactness, the partition which once separated the men and women in meeting for worship was replaced in its former position, and each part of the work was approved or disapproved by men and women 80 and 90 years of age who said, "I sat here with my father as a child, or I played there by my mother."

Museum Gifts

After the restoration of the building was completed, the interesting business of collecting gifts for the museum began. John Blair rummaged

in old attics, basements, corn cribs, barns and houses, usually emerging wearing his infectious smile. In his hand he would be carrying some object. "What is that you have found?" And the triumphant answer would be, "O, just a piggin," or "just a keeler." Who of the present generation of Springfield could tell what a piggin or keeler had been used for? Amusedly the explanation would be made that the keeler was a tub in which to soak the feet, and the piggin a hand-made wooden vessel for teaching a calf to drink milk. Many hundreds of articles are in the museum and it would be impossible to describe all, as each piece has a separate and interesting story of its own. Each article has been donated by some descendant or relative of men and women who settled in this community.

CHAPTER 8

The Ministry



DURING the early years of Springfield many ministers were developed. True it is that a great many of these went to Indiana or other Yearly Meetings, but there were always a goodly number who remained at Springfield. In 1870, William and Amanda Richardson, who were Friends ministers residing at New Port, Rhode Island, answered a direct call from God to come to Springfield and work. But following the reconstruction period there seemed to be few resident ministers developed. However, during this period of time the younger members took turns at conducting the meeting for worship. Finally Nereus Barker came to Springfield in the ministry of the Word. He gave of himself efficiently and well at a time when he was much needed. After his services were finished, Walter White acted as a resident minister.

Pastoral System Adopted

In First Month, 1914, Springfield Monthly Meeting adopted the pastoral system for the first time and George Welker of Ingersoll, Oklahoma, came to take up the work. He served very acceptably in this capacity until April, 1918, alternating between Springfield and Archdale Meetings.

In 8th Month, 1918, Clara I. Cox was called as pastor and continued

in that capacity for 21 years until she was released from her position by the Master whom she followed and loved so well.

Archdale Monthly Meeting Established

On 7th Month 30th, 1924, Archdale Monthly Meeting was set off from Springfield and this took many of Springfield's prominent members. The division failed to retard the work at Springfield, but proved a big gain for both Meetings.

High Point Monthly Meeting Established

A meeting for worship had been started in High Point in 1883 and in 1892 they were set off from Springfield as a Monthly Meeting. Oak Hill was set off from the High Point Meeting as a Monthly Meeting



Dora English Richardson
Superintendent Springfield
Sunday School, 1905-1940

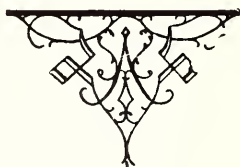


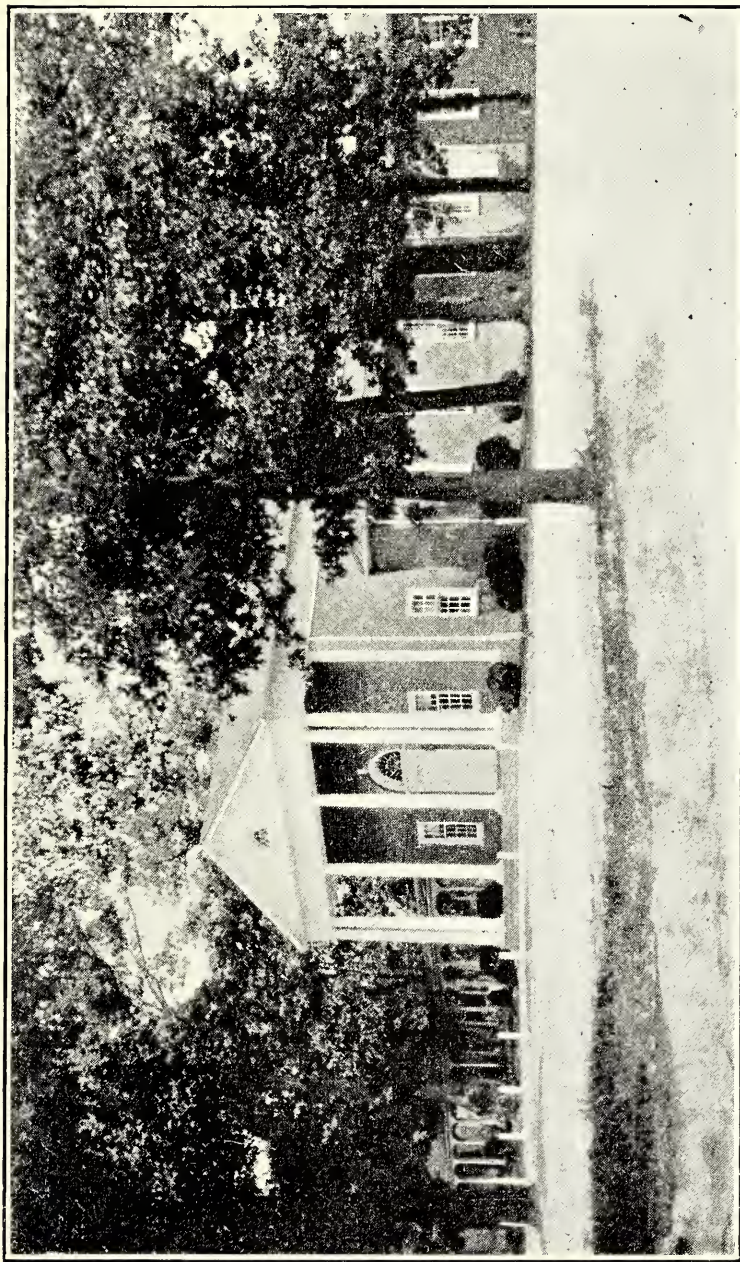
Clara I. Cox
Pastor Springfield Monthly
Meeting, 1918-1940

10th Month, 8th, 1908. This naturally reduced the membership of Springfield, but the division seemed only to strengthen the mother meeting.

There are no hair-raising incidents, no thrilling murder stories in the annals of Springfield. The museum adequately tells the story of the honest industry, thrift and hard work of the early men and women who used the objects on display in this building. The present building

and surrounding grounds testify that they were God fearing people of indomitable spirit who accomplished their purpose when they left wealth behind to come to settle in a wilderness where they might establish new homes and a church of their faith. The mantle flung from one generation to the next has been picked up and faithfully worn, and those serving most at Springfield at the present time are descendants of those first men and women who followed down that early trail made by the buffaloes and Indians.





Springfield Memorial Meeting House, dedicated 1927

*“As our forefathers built for us, so we have
tried to build for those who will worship here
for the next 100 years.”*

— John J. Blair

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